

קהל בני ישראל
זבארוב זאלאזיץ

K'HAL B'NEI YISRAEL

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Ohr Pinchas Parsha Sheet

In loving memory of Reb Pinchas Mandel, Z.L. H.K.M.

Behar

Commentaries

Have a great and joyous Shabbos!

PARSHA COMMENTARIES
PARSHA BEHAR

1) A) "And Hashem spoke to Moshe on Mt. Sinai saying, speak to the Children of Israel and say to them: when they will come to the Land that I am giving them, then the Land shall rest a rest for Hashem." 23:1-2

Ohr HaChaim asks: if all the commandments and all their rules and intricacies were given on Mt. Sinai [see Rashi], then why only by this commandment of *shmitah* [not planting in Israel during the seventh year] does the Torah reveal this? He answers that by adding the words, "on Mt. Sinai," Hashem was alluding to the condition that He made with us, upon which He was giving us the Land, which was the giving of the Torah, and He meant to specify that if the Jewish Children adhered to the Torah then the Land is ours [see 1B].

B) In another interpretation, Ohr HaChaim says that Hashem gave the Jewish Children the Land of Israel without conditions, the reason for this rationale is because either, a) Hashem's consent is valued as an oath, as we find [Tr. Bava Metzia 23] "the consent of a scholar is like an oath." And needless to say the Source of all Wisdom's consent is like an oath; or, b) when one says they will give charity, it carries the responsibility of a promise and must be fulfilled [Tr. Rosh Hashanah 6], therefore when Hashem promised us the Land of Israel, it is comparable to the Laws of Charity, and must be carried out under any circumstance.

2) Pertaining to the connection between *Shmitah* [resting of the Land] and Mt. Sinai [see Rashi], Kli Yakar says that after the counting of the seven weeks between Passover and Shavuot, and Hashem's giving of the Torah on Mt. Sinai, this mountain itself received such levels of holiness that it was prohibited to be planted and plowed upon—and this commandment of *shmitah*, this special holiness of the mountain was spread to all the Land of Israel! Therefore, we find the following similarities between the Giving of the Torah and this commandment of *shmitah*, and the 50th Jubilee year: a) the prohibition of planting; b) freedom of the slaves, just as we became, "free of our slavery to our evil inclination through the Tablets;" and, c) the blowing of the *shofar* [ram's horn]. It is for this reason that studying Torah in the Land of Israel is much higher than studying Torah elsewhere because

studying in Israel is compared to the receiving of the Torah on Mt. Sinai!!

3) Rambam cites a reason for the Land to rest in the seventh year is so that the earth should, 'gain strength,' to be planted upon years after. Akeidah says just like *Shabbat* reminds us Who Created the World, so does this commandment. Kli Yakar says that normally people work two years with the earth and allow it to rest the third year. However, Hashem feared lest we get so involved with the Land, that we might forget the One Who Gave us the Land, and therefore Hashem said this special Land doesn't need the rest of ordinary land and may be planted and plowed upon for six years. However, on the seventh it must rest, and more than that—in the sixth year it will produce more [see v.21] through His Special Blessing, which is the greatest miracle. All this was done in order to instill faith in the hearts of the Jewish people just as we find with the manna in the desert.

4) Ch. 25, v.8 "And you shall count to you..." Kli Yakar points out that since the Torah uses the words, "to you," the Torah seems to be comparing the counting of the seven Sabbatical Years to the years of the life span of the human being. He elaborates as follows: the first twenty years of man's life, which one is not accountable for to the Heavenly Court, are not considered, due to the immaturity level of man. However, the Torah here alludes to the next fifty years, which one should make 'count' meaning one is accountable and should act accordingly by using them in a way that will build up his spiritual wealth for the big day in the World to Come.

5) "...And you will sit on the Land with security..." 25:18
Baal HaTurim notes that the word *betach* in Hebrew [*bet, tet, chet*] according to the Aleph Bet backwards [we may understand teachings and ethics from the Torah by comparing the first letter *aleph* to the last letter *tav* and so forth] adds up to 410 which is the amount of years that the Temple stood and the Jewish Children lived, "with security."

6) 25:19 Ohr HaChaim explains the numerous blessings as follows: a) "And the Land will give her fruit"—its full potential and not an iota less; b) since the fruit will give its fullest potential meaning the quality, it will be sweet and juicy and one may fear to eat

much because they will become satisfied fast—so the Torah counters that fear by saying, “and you will eat to your fullest,” and one won't contradict the other; and, c) if one fears for his security the Torah guarantees, “you will sit in security,” and no robbers will steal your expensive fruit. Ohr HaChaim says the previous verse, “and you will sit on the Land with security,” refers to not being victimized by robbers of the Land, and this verse refers to the fruits not being robbed.

7) “Interest...I am Hashem...” 25:36-38

Baal HaTurim says *ribis* [Heb. For interest] equals 612 [*tav*=400, *reish*=200, *yud*=10, and *beit*=2] and he says this is because the Commandment not to borrow with interest is equal to all the 612 other commandments [there are a total of 613 commandments].

8) “Interest...” 25:36-38

Sforno says the reason for the prohibition against interest is so that the Jewish Children should learn to help their poor and allow them to ‘stand on their own’ without being hurt by interest payments, and this way they will live and help each other in a real way which will lead them to their true purpose mentioned in v.38: “I am Hashem your Hashem Who took you out . . . to give you the Land of Canaan to be to you Hashem.”

Good Shabbos